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GANDHI - SAMADHI CORRESPONDENCE

SWAMI
SAMADHIPRAKASH ARANYA

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PUBLISHER'S NOTE.

Though the author of this book is a great devotee, a vastly learned scholar and a great philosopher, yet he has not been much famous in the country, as his best energy has been mainly directed to '*Samadhi*' (deepest meditation). A social or a political reformer usually gets all the opportunities of being known to his country men, while a great devotee may remain unknown to his country. I am thinking of introducing the SWAMIJI to the public through his books.

In this book and elsewhere, the author SWAMIJI has taken some part in removing untouchability "with all its incidental evils suffered by the so-called Harijans." "Equality of status" of all men of all castes can only be done by sharing equal rights with the Brahmans. So, he, with Shastric arguments, has shown that Brahmanisation of the society is the best solution for removing untouchability by the very roots. *Brahman* and *Shudra* are the two main terms, now prevailing in the Hindu society. The former is highly respected and the latter is lowly disregarded. And why? Simply because of their casual births. The SWAMIJI gives more importance to character and qualifications of head and heart than birth and heredity in determining the castes of Brahmans or Shudras. GANDHIJI and SATISH BABU disallowed this; so, the letters followed.

GANDHIJI is a great and mighty soul of India. I call him a father of India. Like a son, may I not dare approach him with different ideas? It is a great regret that whenever some doubts arise about GANDHIJI's writings and teachings, he should not clear them by giving clear answers.

The SWAMIJI, with all his endeavours, tried to discuss some very important and vital questions with GANDHIJI, but

I am sorry to write that GANDHIJI did not condescend to do it. We leave them to the public to judge who is right or who is wrong. If the public consider us to be right, we trust they will lend us their whole-hearted support.

We have published four other books of the SWAMIJI, viz., '*Jatikatha*', '*Bidyalye Prathamika Dharmashiksha*' (Approved by the Government of Bengal for High schools:—vide the *Calcutta Gazette*, July 29, 1937.), '*Shuddha-madhuri*', and '*Parashamani*'. These Bengali books have been highly appreciated by almost all people. Excepting these, there are other valuable books of the SWAMIJI, numbering about two dozens, which have not yet been published for want of funds. All these are meant, like the present one, for the uplift of humanity in all grades, social, political and religious. Should generous help be forthcoming, we hope to publish them in due course.

The sale proceeds from these books will be mainly devoted, at the instance of the SWAMIJI, for the uplift of the so-called 'Harijans' as well as the 'Brahmajans' and other benevolent purposes after meeting the necessary expenses of publication. The 'Arjya Sangha', which has recently been founded and started by the SWAMIJI, with his disciples, devotees and co-workers, at Samadhinagar (P.O. Dumain, Dt. Faridpur), will also have to be maintained by the sale proceeds of these books and with other helps.

SRIMAT ~~MAKINDRA~~ BRAHMACHARI,
Publisher, 'Samadhiprakash Granthabali'

Vil. Samadhinagar,

and

P.O.—Dumain

Secretary, 'Arjya Sangha'

Dt. Faridpur (Bengal.)

20.4.1945 B.S.

GANDHI-SAMADHI CORRESPONDENCE

INTRODUCTION

The first open letter to GANDHIJI was dictated from a sense of grave spiritual and philosophical wrong done to all humanity—'Harijans' and 'Non-Harijans'. To serve the 'Harijan' cause, however great and devoted, with a false philosophy and blurred vision of "God-possession" and "fasting unto death", is a dangerous and preposterous claim, which undermines the very citadel of rational understanding. If a "God-possessed" Mahatma or Rishi makes an egregious blunder, "God-possession" becomes an egoistic bluff, or the God, an erroneous person. If the "God-possessed" vision of two or more Mahatmas or Rishis are antagonistic and diametrically opposite, whose visions should the public acclaim as true, correct and genuine?

The letter could not evoke any reply from the MAHATMA. But other Mahatmas and their holy scriptures are not silent on the point. I have, therefore, been compelled to adduce an appendix,

entitled 'Bifurcation and Unification of *Varna* cult', to show and prove what other Mahatmas, who may as well, if not more, claim "God-possession," say on the point.

The other letters aim at dispelling the chaotic gloom of untouchability as antagonistic to '*Brahma Sam sparsham*' (perfect contact with the Metapsychic Self) from rational, religious and pragmatistical standpoints. The second open letter to GANDHIJI was published in the *Advance* of 9th July, 1935, through the good graces of the magnanimous Editor. But the Editor of the *Harijan* (Eng.) tabooed it like a social Shudra. The *Amrita Bazar Patrika* and the *Ananda Bazar Patrika* perhaps found no '*Amrita*' (Nectar) or '*Ananda*' (Bliss) in it, though these were the main springs on which the whole theme pivoted, and so they artfully dismissed it for "want of space." Yea, the spacious papers must not find space for a small fry challenging '*Rohit*' fishes. Messrs. G. D. BIRALA and A. V. THAKKAR, President and Secretary of the Harijan Sevaka Sangha (All-India) did not even condescend to hold conference with it like a Panchama, or even give a formal reply to my several letters from a safe distance, though they both orally promised to me to do so. Friends and sponsors of the Harijans indeed!

This is one of the reasons, which have actuated me to appeal like Cicero to the *Consensus gentium* of all peoples.

I am unknown to name and fame. MAHATMA GANDHI is a towering world-figure with a Himalayan reputation. And yet I have challenged him throwing down my gauntlet simply because the questions in these letters involve most vital and far-reaching issues for the Hindus as well as the Non-Hindus. With all my love and reverence for GANDHIJI, with all my recognition and appreciation of his stupendous self-immolating services on the altar of the country, I cannot safely brush aside such momentous questions by saying *ipse dixit* to a Mahatma even, when I do most strongly feel and consider them to be "Himalayan blunders" on the part of a Himalayan personality. The blunder of a gigantic person tells heavily on the people. However humble I may be, I must not fight shy of pointing out the gravest blunders, which if not remedied in time may wean away many a Kalapahar, Tansen and other comrades from the Hindu fold. For centuries together, our inhospitable social asylum of *Varna* cult could not afford shelter to crores of our brothers and sisters. And why? For our perverted vision and wrong application of a falsified philosophy. Then again, the *Samgha* cult or

absolute unification of the Hindus at least demands thorough over-hauling of the vested *varna-vaunts*, in these days of vapid "Communal Awards". I need not much recount the religious and spiritual renaissance accruing from the solution of these problems.

Hegel developed by "argumentation" "Vernunft Theologie" or "Theology of Reason". I have tried to adumbrate in these letters "*Brahmology of Reason*" or a rational adjustment, from Brahma point of view, of all castes and creeds by throwing open to all the absolute equality of status enjoyed by Brahmins. Brahmanisation, canonisation or soulification of all societies is the only social "Categorical Imperative", as Kant says. It is the only social "maxim at all times fit for law universal." Swarajya or Brahmacracy conceived in the light of Brahma category is the only "Begriff" or universal notion by which Neo-Socialism of "absolute equality" can be evolved. This is the "*Logos*", "word", not of God incarnate but of Brahma incarnate in every human being. This "Madhu vidya" or "Brahma vidya" of the Upanisads, this "Prajna paramita" (Transcendent wisdom) of the Buddhists must be the "*Logos*" or word of one "possessed by God or Soul" and this "knowledge cannot be the prerogative of any class or section" as

GANDHIJI says.¹ “And a vaishya (and I may add “a Shudra or Varnashankara”) without divine knowledge sufficient for his own growth, will be a veritable monster eating into the vitals of society as many modern Vaishyas (and I may add “Shudras and Varnashankars”) whether of the East or the West have become”² GANDHIJI’S ‘Logos’ will confer the *amor caritas* (blessed love) of “Brahma vidya” on Vaishyas and Shudras, but his ‘Logos’ will not allow them to flock and combine with the *Missi Dominici* or Envoys of the Lord, the Brahmans, by being Brahmans in this very birth, in this very incarnation. His *Logos* runs:—“He who performs the duty of a Brahman will easily become one in the next incarnation. But a translation from one *varna* to another in the present incarnation must result in a great deal of fraud. The natural consequence must be the obliteration of Varna. I have seen no reason to justify its destruction.”³ But the ‘Logos’ and the “Brahmology of Reason” of the Upanisads and the Darshanas stand versus and run counter to the ‘Logos’ of GANDHIJI. *Brahma bhabati ja cbam veda*”, so says our Brihadaranyako-

1. Vide ‘Young India’, 27th August, 1925.

2. Gandhi, ‘Young India’, 17th July, 1924.

3. Gandhi, ‘Young India’, 7th May, 1925.

panisad.⁴ He who knows the Brahma, becomes veritably the Brahma, the Super Brahman. GANDHIJI too, acknowledges, "A Brahman is one who knows God."⁵ And a so-called caste Shudra, who knows God, must become a Brahman. This is certainly no "fraud" ; it is "obliteration" and "destruction" of caste inequality.

I wrote the second open letter to GANDHIJI on the 21st February, 1935 ; and though GANDHIJI declined to discuss even the salient points in the letter, it gladdens my heart that GANDHIJI'S '*Logos*' has undergone a thorough metamorphosis in November, 1935, and perhaps earlier still and his '*Logos*' now runs almost cheek by jowl with my *Logos*. The hair-breadth difference, I trust, will vanish with more reflection on the part of GANDHIJI. Under the caption "Caste has to go"⁶ GANDHIJI veers round and sanctions "obliteration" and "destruction" of caste, saying, "In Varnashram there was and should be no prohibition of inter-marriage or interdining. . . . The most effective, quickest, and the most unobtrusive way to destroy caste is for reformers to begin the practice with themselves and where necessary take

4. 4. 4. 25.

5. 'Young India, 17th July, 1921.

6. Harijan, Nov. 16, 1935.

the consequences of social boycott.”” So, GANDHIJI fully supports and corroborates my bone of contention excepting the tail which he wants to retain viz., “hereditary occupation.”” The caste lizard escapes with a wag and jerk of his nimble body leaving the fragile tail of “occupation” in GANDHIJI’S fingers and later on a new tail crops up on its tomb. GANDHIJI blows hot and cold.

“Learning undigested by thought is labour lost; thought unassisted by learning is perilous,” so said the Chinese Rishi Confucius. The lost labour and the peril is becoming evident day by day. My humble efforts to weed out the tares of lost labour and peril find their ‘Logos’ in the following letters. It takes to the rational intuition of my mind that Brahmaocracy alone will pave the way for social, political and religious ‘Swarajya’.

This ideology of ‘Brahmanology’ impelled me to tender my resignation as Organising Secretary of the Bengal Harijan Sevaka Sangha.

I now leave this booklet to the rational judgment and synthetical ideology of the readers to see, peruse, judge and feel for themselves whether this humble Sannyasi or the great Mahatma is

7. *Ibid*, p. 316.

8. *Ibid*, p. 816, para 8.

traversing a wrong forbidden zone, or a “destructive” and “fraudulent” track.

Any enlightened criticism on these salient points is most cordially invited from one and all.

Aum.

SAMADHIPRAKASH ARANYA,

‘Jhulan Purnima’

President (and Founder)

26.4.1345 (B.S.)

‘Arjya Sangha’

Vil. Samadhinagar, P.O. Dumain

Dt. Faridpur (Bengal)

FIRST OPEN LETTER TO GANDHIJI

Aum

C/o. Sj. Pramathanath Guha
P.O. Faridpur (Bengal)

3.5.33.

My dear Mahatmaji,

My love and greetings attend you with a 'Narayana' in the train.

Your impending fast⁹ impels me to address you this letter. I trust you would be gracious enough to answer my questions as given below :—

(I) Press messages do not clearly express the object for which you have undertaken the fast. They are, on the contrary, at places contradictory.

You are reported to have said, "many are the causes, too sacred to mention, that must have precipitated the fast". So, you have not here mentioned the causes and you do not mean to mention the "sacred" causes. Sacred causes must stand the light of day. The revelation of truth must dispel the gloom of secrecy; otherwise, the truth would not be revealed.

Then again, the messages state, "the fast is against nobody in particular", "if he had any

9. The historic fast of May, 1933.

grievances at all, it was against himself". But the passages, "I want some workers of unassailable purity. Shocking cases of impurity have come under my notice," indicate that the fast is against the impurity of particular workers.

So, I fervently request you to state with clear precision the object for which the fast will be undertaken; for the remedy lies in eradicating the evil, to remove which the fast is going to be "compassed" by you.

(II) The Press messages tell us, "the voice became insistent and said, 'why don't you do it?' I resisted it. But the resistance was in vain. And a resolution was made to take an unconditional and irrevocable fast." Whose "voice" is it, pray? Who made "the resolution"? The reports indicate that you have been "possessed by God". It is a very presumptuous and illogical assumption for the following reasons:—

The Omnipotent God, by a mere will, can in the twinkling of an eye, change the whole universe, not to speak of changing the hearts of a small part of its people. If that is true, He stands in no need of an "earthly agent" or instrument like you or me to fulfil His object.

'His Master's Voice' has no need of a gramophone for He is omnipresent and directly accessible too. The origin of evil falls on

the shoulder of God; fruits of our actions ('*Karmaphala*'), bondage, salvation etc., become mere barren verbosity if they are predetermined and ordained by God. There are many other philosophical, logical, religious and moral objections against your becoming "possessed by God" and your voice becoming the voice of God.

If the voice of God can moisten and soften stony hearts, His vocal messages must be despatched direct to them and not through the agency of spiritual aristocrats. An aristocratic or autocratic God alone will only send His messages through privileged classes. If the voice of God cannot melt adamant popular hearts, it is not the voice of God. In either case, your's is not the voice of God. In point of fact God is in a state which is beyond and above speech and mind, "*Abâng-manasogocharam*". "*Jato bacho nibartante aprapya manasa saha.*"¹⁰ A wrong conception of God has goaded you to take this hazardous step. Neither is it a suggestion from the Devil. It is your own mental conception or rather a figment of your brain. If God has need of eradicating the sin of untouchability, it is preposterous egoism to claim that perfect God's task has fallen on imperfect man's shoulder. "*Ahamkara bimurhatma Kartahamiti manyate.*" Your statements on the

10. Taittiriyaopanisad, 9.

head are not at all tenable, as I am further ready to prove, should your benign self exchange letters with me.

(III) The same bungling conception of God dictates, "If God has more service to take from this body, he will hold it together despite the deprivations of earthly food. He will send me spiritual food." It is a scientific and physiological fact that mere spiritual food, without a grain of material food will not and cannot sustain your life, cannot maintain your body and soul together. Complete fast for too long a time at a stretch will inevitably end in the death of this mortal coil. The law of life ordains it and God will not ordain it otherwise. God "will" not "hold" your soul and body "together" "despite the deprivations of earthly food" for too long a period. If you will violate the laws of life in the name of God, the Law maker will have either to abrogate the laws in your favour or He will not legally proceed with the laws of justice. In either case, He is either partial or unjust. Can you, pray, cite as a lawyer from any authentic spiritual code or authority that while wide awake and not in an ecstatic '*Samadhi*', man's body had ever survived for a year or so without taking any "earthly food" or water or anything of the kind at all?

As your unknown friend and admirer, I cannot but in spite of your forbiddance, request you "to postpone, abandon or vary from the approaching fast anyway whatsoever". The fast will undoubtedly render immense service to the Harijan cause, which you hold so dear. But the stake is too great, the vision blurred and the mission hazy which must be clarified, or, a false philosophy will rake up ugly sores, which will eat into the vitality of religious and spiritual life.

This alone has urged me to disturb you. If my arguments are sound and logical and philosophical, the conclusion will go against your fast. So, you have to prove that my arguments are wrong, illogical and unphilosophical.

The passages have been quoted from the *Advance* of Tuesday, May 2, 1933.

Again with great regard and loving 'Narayana' to you and hoping to find you hale and hearty,

Yours in Omn

SAMADHIPRAKASH ARANYA,
*President of the Faridpur District
Anti-untouchability Committee.*

SECOND OPEN LETTER TO GANDHIJI

(Published in the "Advance" of 9th July, 1935)

Vil. Nalia,
P.O. Nalia
Dt. Faridpur (Bengal)
21.2.35.

To

M. K. Gandhi Esq.,
P.O. Wardha (C. P.)

Beloved Mahatmaji,

My best wishes and reverence attend you with a loving 'Narayana' in the train.

I beg to approach you with the following letter hoping to receive a prompt response from your gracious self.

Your world renowned self with Satishdada, President of the Bengal Harijan Sevak Sangha, and a host of mighty champions of the four *Varna* cult are arrayed against me on the question of my Brahmanisation of the entire society, by which alone absolute equality in status may be attained by the 'Harijans' and all the pseudonymous castes, with the rest of the Hindus.

A cursory glance of my view-points on the head may be obtained from my book "*Jatikatha*"* by name, a presentation copy of which you were gracious enough to receive, but, as ill luck would have it, you did not condescend to learn the contents of it. In that case, much of our correspondence might have been cut short. However, I do again beseech you to go through the book '*Jatikatha*' and let me have your enlightened criticism on it, as it will tend to clarify our ideas on the vexed question of so-called four castes for the amelioration of the condition of the Harijans in particular. It will, moreover, determine the course of action, that I should adopt, as Organising Secretary of the Bengal Harijan Sevaka Sangha, to stem the tide of untouchability and caste prejudices that are eating into the vitals of our society and religion.

If you stand in need of another copy of '*Jatikatha*', I shall be highly glad to make a second presentation to you on hearing from you.

I trust you had a recent talk with Satishdada on my view-points. I have grave doubts if he has been able to put forward my view-points without any bias or predilection.

*Its second edition has been recently published considerably enlarged.

So, I do now beg to adduce the following train of arguments and scriptural injunctions to elicit my study and advocacy of the Brahmanisation of the entire society and as a consequence, abolition of the so-called four or hundreds of caste systems, which are hurling the Hindu communities at loggerheads with one another.

From the Vedic era up to the present time, there is a wide gulf between and a perfect stamp of superiority and inferiority complex in the connotation and denotation of the two terms '*Brahman*' and '*Shudra*'. The two terms, however, are not always "distributed" in the scriptures.

Literally, a '*Brahman*' means "one who knows *Brahma*" and a '*Shudra*' means "one who mourns" *Shochatiti Shudra*. In the *Rigveda*,¹¹ in the *Chhandogyaopanishad*,¹² among a host of other scriptures, '*Shudra*' is synonymous with "*Anarjya*", "slave", "robber", "non-man" ("*Amanusa*"), "*Ashur*" and other vicious persons that stand eternally condemned. The *Vedanta Darshan*, too, has stigmatised the '*Shudras*, with the indelible stamp of inferiority,¹³ not to speak of the *Ramayana* and the *Mahabharata*, the 18 *Puranas* and the 19 *Samhitas* and without

11. Vide 1.51.8; 2.1; 5.28.4; 7.6.3; 10.22.7-8 etc.

12. Vide 8.8.5

13. Vide 1.3.36; 1.3.38.

exception all the extant lexicons. In the Pali 'Tripitakas, a 'Brahman' means 'one who is perfectly enlightened, a Buddha, an 'Arhat','" and a 'Shudra' is one whose conduct is mean, who is covetous and low.¹⁴

Your good self, too, has glorified the Brahmins as the best flowers of human society.¹⁵ You, too, have acknowledged that the Panchamas are the lowest caste in the same Harijan. I, too, do agree with you that, "There is no fundamental difference between a Brahman and a Pariah, but he who runs may see that class considered, there is a marked and noticeable difference between Brahmins and Pariahs or for that matter, all the four castes".¹⁶ What is this "marked and noticeable difference", pray? "A Brahman is one who knows God".¹⁷ "We are all predominantly Shudras so long as we are serfs".¹⁸ So, to you also the 'Shudras' are "serfs". And who are your "Papa Yonis",¹⁹ if they are not adjuncts of women, Vaishyas and Shudras, as they clearly indicate with reference to the context there and elsewhere in

14. Vide Anguttarnikaya, 8.85.1 or 4. 340 p.; 27. 25 or 3. 95p.; 10. 203-6 ; Dighanikaya, 27. 3 or 3. 81p.; Majjhimnikaya 84 or 2-84 p. etc.

15. Vide 'Young India', 19.3.25; Harijan (Bengali), I. 27.604 p.

16. 'Young India', 7th May, 1925.

17. 'Young India', 17th July, 1924.

18. 'Young India', 27th August, 1925.

19. The Gita Gandhi Bhyashya, 9.32.

the Mahabharata.²⁰ “*Anarjya justam kashmalam*”²¹ does not certainly redound to the credit of the Non-Aryans. So, from scriptural injunctions and hoary usages, the terms ‘Brahman’ and ‘Shudra’ stand for superiority and inferiority.

Apparently, you do not like to tolerate that “marked and noticeable difference”, but in point of stern, naked fact, you are unwittingly becoming an *Advocatus Diaboli* of this inferiority complex by advancing all you can rummage up against the Shudras becoming Brahmans even by merit and attainments par excellence. Here, your opinions and views are poles asunder from those of the ancient scriptures and usages. Your hereditary and birth stamp can in no wise be eradicated in this life.²² In my *Jati Katha*,²³ I have shown that our scriptures and saints, sages and savants have practically discarded the theory of caste system in vogue by birth and heredity alone. Our scriptures are replete with instances by which born Shudras have become established Brahmans. As *Advocatus Diaboli*, you stand for ‘Shudra-fying’ the people and as *Advocatus Dei*, the Hindu scriptures and saints and sages stand for ‘Brahmanising’ them. If one is practicable why not the other?

20. Ashwamedhaparba, 19.61.

21. Gita 2.2.

22. Vide ‘Hindu Dharma o Asprishyata’, p. 99.

23. Please vide pp. 38-67 and 91-95.

The logical conclusion of “no human being is inferior to me in status”²⁴ would be that a so-called born or caste Shudra may become a full-fledged Brahman by enjoying equality of status, in inter-dining, inter-marriage and *inter-cultus* or inter-worship. If you do not allow him to enjoy this perfect equality, his status is thereby automatically lowered and you are a hardened sponsor of their inferiority stamp.

In the connotation and denotation of the two terms, there are other marked differences in our scriptures and usages.

A Brahman is also one who is by birth and caste born from Brahman parents and a Shudra is also one who is so from Shudra parents. A Brahman may have all the disqualifications and demerits of a so-called Shudra or Anarjya, or a serf, a robber, an Ashur or a vicious person, but that counterfeit Brahman must pose in society as a real, genuine coin ; whereas, a born Shudra may have all the virtues, merits and attainments of a true Brahman, but he must be relegated to the lowest status in society and religion simply because of his casual birth. That Shudra must not dine even with a filthy or vicious Brahman ; he must

24. Appendix A and B of the constitution of the Harijan Sevaka Sangha.

not himself *in propria persona*, but through taxing mercenary agents, *via mediums*, worship even the social or household puisne gods and goddesses. He must not even lisp the name of 'Pranab' or 'Aum'. Nay, the social dirt and the filthiest abuses that have been heaped upon the term Shudra cannot be submerged even by the inundation of Noah's days.²⁵ And yet, Mahatmaji, you tell us that a Shudra is not looked down or branded as inferior. Mahatmaji, your cold blood will turmoil in a boiling dance, your very busy brain will cease to function for the time-being if the list of inhumanities and brutal spiritual butcheries perpetrated upon the term Shudra in the Satanic interpolations masquerading as 'Chaturbarna' Shastras are brought to your notice.²⁶ Evidently, these Satanic injunctions and penal codes are interpolations of later day degraded generations; for, they defy and set at abeyance the loftiest and most sublime views and ideology with which the

25. *Vide* Rigveda 7.6.3; 10. 22.7-8; Vedantadarshan 1.3.36, 38, 39; Mahabharatam, Shantiparba, 60.37; 165.8; Srimadbhagabatam 1.4.25; Manusamhita 4.80; 8.270-271; and almost all the Puranas and Samhitas.

26. *Vide* 'Prayashchittaviveka' by Shulpani; Manu, 4.6; 4.80; 8.268; 8.270-272; Mahabharatam, Shantiparba, 60.37; 165.8; 265.8; Srimadbhagabatam 1.4.25; Brihaddharmapuramam, Uttar Kanda, 4.20; Brihannaradiyapuramam, 14.144; Angira Samhita 48-49; Apastamba Samhita 8.8-9; Vyasasamhita, 4. 64-68; Bisnu Samhita, 50. 103; and almost all the 18 Puranas and the 19 Samhitas.

earlier Hindu or rather Aryan scriptures are pregnant. And besides, innumerable instances and illustrations are exuberant there, which completely vanquish and set at naught those Satanic perversions and interpolations. What now pose and strut before the public gaze as Hindu Shastras are but their distorted versions, parodies, pantomimes. The sound heart of the genuine Arjya Shastras, their unblurred acumen, irrefutable logic, catholic spirit and sublime ideology countenance my views and advocacy of the Brahmanisation of society by discarding the so-called four Varna cults, which have never been kept intact in any historical era and which have been far more broken than observed.

History of caste systems tells us that the so-called four castes have never been kept intact in the pre-Vedic, Vedic, Aupanishadic, Bauddha or subsequent eras. According to the Harivamsa,²⁷ Matsyapuram,²⁸ and Vayupuram,²⁹ the four castes were created by King Bali from his four Kshatriya sons. Brahmapuram³⁰ is perhaps the earliest Pauranic exponent of the four *Varna* cult from King Bali. According to other versions of

27. Chapter 31.

28. 48. 24-28.

29. 99.27.

30. 13.34

Brahmapuranam³¹ and Bisnupuranam,³² Shounak is the first creator of the four *Varna* cult. The Gita places Sri Krishna of Dwapara Yuga on the same footing. Many Hindu Shastras again reiterate that the four *Varna* cults had no existence in Satyayuga at all. Thirty or forty generations back, the vast majority of the Brahmans or Shudras were not so by birth or caste. Many lower castes have become Brahmans by force, fraud, illegitimate birth, social bribery, vaunt of learning, religious rites, penitence, character, spirituality etc. In the melting cauldron of immemorial time, no caste or *Varna* has ever been saved from fusion, intermixture, inter-breeding and miscegenation. The four-caste rules are not at all tenable from anthropological, ethnological, sexological, serological and cephalometric researches which all in one accord bear testimony to the hybridity and miscegenation of all the Indian castes without exception. Genealogists confirm the data that they are all '*Varnashankars*'.³³

31. 11. 33-34.

32. 4. 8.1.

33. Vide *The Indo-Aryan Races* by Ramaprasad Chanda, *Asoka* by D. R. Bhandarkar, *Caste and Race in India* by G. S. Gurjye; *Man in India* by B. S. Guha; *Modern Review*, Nov., 1926; *Man in India*, Vol. VII by J. H. Hutton; *The Dravidian Element in Indian Culture*, by G. Slater; *The Annals and Antiquities of Rajasthan*, by James Tod; *Sambandhanirnaya*, by Lal Mohan Vidyanidi; *Gouru Brahman*, by Mahima Chandra Mazumdar; *Early*

Then again, the term 'Brahman' connotes all the best qualities of head and heart,³⁴ and 'Shudra', the reverse of them and these have almost no concern with birth or family occupation.³⁵ According to these scriptural injunctions and established usages, 'Shudras' and all the other castes to boot, may well become full-fledged Brahmans. And the onward quick march of all the so-called lower castes to the Brahman or Kshatriya fold perfectly indicates which way the wind blows. By association of ideas, so much inhumanities and beastly ideas have collected round the term 'Shudra' that if we have to retain the term at all, it must be attributive and qualitative. The term 'Shudra' must have no more any tradition or association with birth, parentage, caste, family, society or vocation. It must be used in the same category as thief, robber, lewd, assassin, blacksheep, pests of society as, indeed, it has very often been done in the Shastras and social usages. To reach the

History of India, by Vincent A. Smith; *Banglar Itihas*, by Rakhaldas Banerji; *Mahabharat Manjari*, by Bankim Chandra Lahiry, etc.

34. Corroborated by your self as well. *Vide* 'Harijan' (Bengali) 5.5.40; I. No. 27, p. 603.

35. *Vide* Brihadaranyaka 3.9.10; 4.4.21, 23; Mahabharatam, Anushasanparva, 143. 46-53; Brahmapuranam, 223. 52-59; Mahabharatam, Shantiparva, 189. 7-8; Padmapuranam, Swarga Khanda, 25; Visnupuranam, 1. 15.84; Samjutta Nikaya 6.1.7.4; Suttanipat 117; 620; Dhammapada, 26.14 etc. or better my 'Jatikatha', pp.34-36 and 92-94.

sumum bonum caste or born Shudras must have that full-hearted independence, that perfect equality of social, political, religious and spiritual status by which they may become full-fledged Brahmans as, indeed, they had very often become in days of yore. In the Satyayuga there was only one so-called caste and it was that of the Brahmans.³⁶

If Indians of all castes and denominations are determined to march forward to the heavenly bliss of a *Ramrajya*, a *Satyayuga* or a *Dharmayuga*, armed with truth, non-violence, *Brahmachariya*, etc., befitting that era, it must be by the Brahmanisation or canonisation of the entire society as in that Diamond Age, the *Satyayuga*. The only solution of the Pandemonium of castes would be in a *Paradise Regained* and not in a *Paradise Lost* or *Hell Regained*. Shudrafication of society, as you Mahatmaji, often unwittingly reiterate, would mean, in other words, *Hell Regained*, as every thing hellish has been heaped round the word 'Shudra' from time immemorial and with all your spiritualisation and sublimation of the term, the Ethiopian will not change his skin. As for instance, your excellent term 'Harijan' is

36. Vide Brihadaranyaka, 1.4.11; Bhagabat 11.17.10-11; Mahabaratam, Shanti, 188.10; Padmapuranam, Swarga Khanda, 25 etc.

now being relegated to a degraded sense. Now the only course left open to the Shudras is to erase or pen through the birth or caste-idea *implemented by man and not at all by God*, by the spiritualisation or sublimation of them one and all. I call this 'Brahmanisation' or 'Soulification' of society, as I shall more explicitly say in a subsequent paragraph.

The genesis of the *Varna* cult veers round colour as well. Brahmans are associated with white colour, Kshatriyas with red, Vaishyas with yellow and Shudras with black. Like "white races", "Red Indians", "yellow races", "Black Negros" they were linked with complexions. In course of time Sattwik (sentient), Rajasik (mutative) and Tamasik (non-sentient or obstructive) ideas were impregnated with them, which gave a new interpretation to the *Varna* cult.³⁷ This colour cult along with birth or other cults of the four castes has been smashingly refuted by Bajrasuchikopanishad.³⁸ This Upanishad with many other Upanishads and Darshans³⁹ has depicted in clear terms that the caste theories have no legs to stand upon and must be relinquished by all

37. Vide Mahabharatam, Shanti, 188.5; Padmapuranam, Srishti Khandam, 3. 127-131; Vishnupuranam 1.6. 3-7; Markandeyapuranam 96. 86-37; Chhandogyanishad 6.4.4; Gita 4.13.

38. Vide my 'Jatikatha', pp. 28-31.

39. Wrongly called "Philosophies".

seekers "in quest of the Holy Grail", the Brahma or Atma, irrespective of caste or creed.

To determine the *Varna* cultus or doctrine on the basis of profession or vocational pursuit (*Vritti*) is another figment of invalid reasoning. The solution of the bread problem has never in any history followed the beaten track for a long time. To confine the vocational pursuits within the four precincts of mere teaching, protection, production and service is not at all scientific, for they are interdependent and overlapping. Sound teaching is a divine *service*, which *protects* the individual man's mind as well as the collection of all caste-minds called the society or the political minds called the state and *mental production* or invention is the harbinger of *commercial productions*. The inventive genius of a Shudra well versed in the Brahma cult must have a free scope even in imparting the highest spiritual training to a thoroughbred Brahman. If the bar is not lifted against him, the world lamentably loses the celestial benefits of the spiritual revelations or messages of such caste Shudras or Varnashankars as Vyasa, Vasishtha, Kanad, Shabari, Dharmabyadh, Hanuman, Krishna, Romaharshan, Kavir, Ruidas, Upali, Navaji, Yavan Haridas, Tukaram and a splendid host of real Mahatmas or mighty souls.

Then again, if the bar is lifted, it should not be shifted to bar the entry of Shudras into the vocations of religious or spiritual teaching or state administration. Shudra teachers and administrators have left most valuable legacies which must not be usurped by Varna-cult-mongers to rob the nation of its solemn covenant.

If all the followers and adherents of Jesus Christ, Mahammad, Zoroaster, Confucius, Buddha etc., may well pass for Christians, Mahammadans, Zoroastrians, Confucians, Buddhists etc., why should not all the followers and adherents of 'Brahma' (God or Soul), as all men of all castes and creeds actually are, pass for Brahmans? The former rather smacks sectarianism and communalism, but the latter has all the graces of cosmopolitanism and humanitarianism. The other sects and faiths may fight shy of the term but the Hindus of the 'Scheduled castes' or 'Harijans' are sure to welcome it cordially as they are actually doing. The term 'Harijan' too, must veer round the same ideal. I call all men of all castes 'Brahmjan' or 'Brahman' and as such they become one and all 'Harijans', devotees of Hari or God or Brahma. The term 'Brahma' meaning both 'Soul' and 'God' is more universal and catholic and expressive of better philosophical ideas than your term 'Harijan' which has been

narrowed down to mean "untouchables" only."

No presumptuous philosophy can now deny the existence of Soul or Brahma in every human being. If that be an axiomatic truth, Brahmanisation of all societies is a foregone conclusion. Whether that 'sublimation' will be materialized or realized in modern societies is a different question. The ideal must be kept intact to stand the test of time and all our earnest endeavours must be directed to that goal.

The present constitution of the Harijan Sevaka Sangha (as amended at the Delhi meeting, 1935) has emphasised "the eradication by truthful and non-violent means of untouchability in Hindu society with all its incidental evils and disabilities, suffered by the so-called untouchables, hereinafter described as Harijans, in all walks of life and to secure for them absolute equality of status with the rest of the Hindus".⁴¹

Let us now examine this premise, which is quite in keeping with my ideas, with its attendant corollaries. As to truthful and non-violent means, we are perfectly agreed. Now the moot-points are two:—(1) The eradication of untouchability in Hindu society with all its incidental evils and

40. *Vide* the Harijan Sevaka Sangha constitution, sect. 2.

41. *Ibidem*, Sect. 2.

disabilities suffered by the so-called untouchables in all walks of life. (2) To secure for them absolute equality of status with the rest of the Hindus.

Here, I adduce a list of incidental evils and disabilities suffered by them in some, among all, walks of life :—

(1) Cooked foods prepared or foods cooked by them by touching with ladles or spoons even are tabooed by the Brahmans and the so-called upper classes.

(2) In the midst of social festive dinners or suppers, they cannot sit in their midst even unconjointly or without touching them.

(3) They cannot touch the 'Shalgramshila' and many other social or household deities.

(4) They cannot touch the ground of the innermost recess of the temples with their feet or even with their folded hands.

(5) They cannot themselves personally worship all the gods and goddesses and cannot pronounce the sacred name '*Aum*' or the '*Gayatri*' with impunity.

(6) They cannot be initiated into the holy thread ceremony.

(7) In all their postnatal or antenatal, post-nuptial or postmortem rituals and ceremonies, they are relegated to an inferior position.

(8) Hardest and most stringent social penances or '*Prayashchittas*' are inflicted upon them.

(9) Two amorous hearts with all their longings one of a Brahman and the other of a Shudra, may unite in passionate love but their physical hands of a mortal coil must not unite in a nuptial knot.

(10) The untouchables may become first class M.A.'s, Ph.D.'s of any University of the world but they must not socially become spiritual M.A.'s, Ph.D.'s or Brahmans of a Brahma University.

(11) The untouchables must not be preceptors or spiritual teachers or royal administrators by profession or vocational pursuits.

(12) In short, the so-called untouchables cannot enjoy all the individual, social, political, moral, religious and spiritual amenities and privileges claimed and enjoyed by the 'elects' of the society called 'Brahmans'.

Mahatmaji, if this brief list of "incidental evils and disabilities suffered by the so-called untouchables in all walks of life" is acknowledged by you, you must take up my 'brief' and plead for their "eradication". If you deny them you must cite facts and figures, chapter and verse, item by item, to show that they do not exist in

Hindu society. If my aforesaid 'brief' is acknowledged, agreed and approved by you and the Harijan Sevaka Sangha, you have no other alternative of putting your shoulder to my wheel.

To eradicate these evils and disabilities, they will launch us into the second moot-point :—"To secure for them absolute equality of status with the rest of the Hindus."

This absolute equality of status must be with the Brahmans too ; otherwise, it is a sham equality, a partial equality tantamounting to inequalities, an illusion of mirage which poses as real water of absolute equality.

Let us now examine how this *absolute equality* may be secured by the untouchables on the aforesaid twelve points :

(1) Foods cooked or prepared by the untouchables must be eaten by the Brahmans as well, without much ado about nothing.

(2) The untouchables must be allowed to sit and dine or sup conjointly in the midst of social festive dinners or suppers and that is commensality or interdining.

(3) They must be allowed to touch the *Shalgramshila* and all social, public or household dieties.

(4) They must have free access even into the 'Garvagar' or the innermost recess of the temples.

(5) They must be allowed to worship personally and by themselves all the puisne and magnum gods and goddesses by pronouncing all the Vedic 'mantras' or hymns including the '*Pranab*' and the '*Gayatri*'

(6) They must be allowed to be initiated into the Upanayan or the holy thread ceremony.

(7) In all their postnatal or antenatal, post-nuptial or postmortem rituals and ceremonies, they must be on a par with the Brahmans.

(8) Social penitences must be meted out to them on the basis of perfect equality with the Brahmans

(9) *Connubium* or intermarriage—call it 'love marriage', cultural marriage or sexual affinity—must be legally, socially, morally and religiously sanctioned and entertained.

(10) They must be allowed to become full-fledged social and spiritual Brahmans.

(11) All the avenues of professional or vocational pursuits must be thrown open to them in the grim struggle for existence.

(12) In short, the so-called untouchables must be allowed to enjoy all the individual or personal, social, political, moral, religious and spiritual amenities and privileges which are considered as the prerogative of Brahmans.

Mahatmaji, if this catholic code, the *Magna Charta* or *Brahma Charta*⁴² of absolute equality appeals to your sound logic and 'Mahatma' or great heart, like *Advocatus Dei* and in consonance with Aryan scriptures and saints and sages and savants, you have to espouse the cause of Brahmanisation of society by "ethising" it, as Aristotle called it otherwise.

I must now finish with the *Brahma cult* which 'soulifies' or spiritualises the entire society including peoples of all castes or creeds by the social or religious 'sublimation' called 'Brahmanisation'.

The *Brahma Cult* of the *Vedas*, the *Upanishadas*, the *Darshans* and in point of fact, of all the *Arya Shastras* inculcate the doctrine of *Brahma* or *Meta-subject* in every man, nay, in every living being of animated nature. The *Meta-subject* or *Brahma* of a caste *Brahman* and that of a caste *Shudra* are perfectly akin. The salvation or the *Summum bonum* is attainable and realisable by both. You can't gainsay that. Now, the question of questions pivots round the question: How the *Summum bonum* or as *Max Müller* puts it, the "*non plus ultra* of blessed-

42. *Brahma = magnum.*

ness''⁴³ can be attained or realised by a caste Shudra? Certainly by the 'hearing', 'thinking' and 'meditating' of the *Atman* or *Brahma*⁴⁴. A Caste Shudra can have no legal, social, religious, intellectual or spiritual bar against this 'hearing' 'thinking' or 'reflecting' and 'meditating' the *Atma* or *Brahma*. By trained devotional practices and regular meditations, that may be known by all, as there is nothing esoteric in it; in course of time a Shudra too, would know and realise the Absolute self or *Brahma* and in the process of purification he would automatically become a *Brahman* or "one who knows God" as you say.⁴⁵ Our Upanishads and 'philosophies' in one accord dictate that in essence, in spirit, a Shudra is also that 'metapsychic supraliminal knower', which we call Absolute soul or *Brahma*. He who knows and realises the *Brahma* becomes a veritable *Brahma*, a *Brahman* of *Brahmans*, then and there and not a prospective one in the next incarnation.⁴⁶ If it is possible for a Caste Shudra

43. The Six Systems of Indian Philosophy by Max Müller, p. 370.

44. Vide Brihadaranyakopanishad, 2.4.5; Patanjali Byas Vasya, 1.48 etc.

45. Young India, 17th July, 1924.

46. Vide Chhandogyopanishad, 6.12; Katha 8.11; 2.6.8; Mandukya, 7; Brihadaranyaka 2.5.19; 4.4.6; 4.4.28; Yogadarshan 4.29-30, 82, 84 etc.

to inculcate the virtues of perfect truth, non-violence, Brahmacharjya etc., it simply passes one's understanding, why by a logical next jump he should not become a Caste Brahman by inculcating other Brahmanical virtues which are not the exclusive prerogatives of the privileged social Brahmans, the so-called 'elects' of Mahatma Gandhi too.

In conclusion, our Arjya scriptures ordain that a Shudra may become a Brahman in this very life, in this very birth; our philosophy of reasons lends countenance to the theory and established customs and instances are on record which justify and sanction the Brahmanisation of Shudras. Then again, Absolute Salvation, the Nirvan or Moksha Sadhana of Aryan culture and tradition discards all theories of caste prejudices, be they four or forty times four, as they actually are for the nonce in number.

'The spiritual blessing of so-called 'Sanatanists' like your opponents, or even of a Mahatma like you on the very head of this Himalayan blunder will not save it from impending catastrophe, which the four *varna* cult or caste prejudices must confront ere long.

These dissertations are but gleaned from my 'Varnabad'. This exhaustive treatise bearing on

these points is nearing completion. In this 'Varnabad', I have completely refuted all the sophisticated pet theories of the so-called Varna cult sponsored by your mighty self with a host of other mightier advocates. I am perfectly sure to win the laurel. But, Alas! my spiritual son, like a Shudra may not perhaps, reach the vicinity of and commune with the 'elects' simply because, like you they would not deign to touch, see or hold concourse with a cognate like it.

Mahatmaji, I trust you won't take my spirit and philosophy amiss. I do further hope that your world-renowned greatness will condescend to answer this letter of a non-cognito like me, point by point. You may, moreover, give a full and detailed answer to all my points quoting them in extenso in the English edition of the 'Harijan'. In that case, will you kindly send me gratis a copy of the Harijan to my following address, as otherwise, I would not get any copy of it?

Again, with loving 'Narayan' to your gracious self,

Vil. & P.O. Nalia,
Dt. Faridpur
(Bengal)

I remain,
Yours in Aum
Samadhiprakash Aranya.

GANDHIJI'S REPLY TO THE ABOVE

Dear Friend,

I do not remember owing you any reply. Equality of status does not involve compulsion. But it does include the ability on the part of any one to call himself what he likes.

Wardha
17/4/35

Yours sinly
M. K. Gandhi

THIRD OPEN LETTER TO GANDHIJI AND HIS REPLY THERETO

Aum

Vil & P.O. Nalia,
Dt. Faridpur (Bengal)
10-8-42 (B.S.)
25-6-35 (Eng.)

My dear Mahatmaji,

I trust this will find you hale and hearty.

In reply to my long letter addressed to you on 21-2-35 you wrote, "Equality of status does not involve compulsion. But it does include the ability on the part of any one to call himself what he likes."⁴⁷

From that, it appears that you lend countenance to the general trend of my letter and particularly the idea of Brahmanisation of society. But Satish Chandra Das Gupta and some of his colleagues in the Harijan Sevaka Sangha are dead against it and Satish dâdâ will not even accept your explanation and interpretation of the "absolute equality of status" of Harijans "with the rest of the Hindus."

I submitted two copies of my letter to you, to Messrs. Birla and Thakkar for favour of their

opinion and criticism. But they have elicited not even the common decorum of a reply though they promised to do so. I did beseech your gracious self too, to give a studied and exhaustive answer to my said letter. I do not know if even on this occasion too, a small man like myself will be elbowed out by a big man like yourself. However, hoping against hope, I do again beseech you to go through that long letter of mine and to give me an exhaustive answer, either pro or con, on all the moot points at least.

Your constitution of the 'Harijan Sevak Sangha' is either a sheet of barren verbiage to throw dust into the eyes of the so-called untouchables, or it is one of the boldest strokes to cut the Gordian knot of untouchability.

"Absolute equality of status" to be *absolute* must be "unconditional", "not relative" and "perfect" as much or even more than the social and spiritual Brahmans enjoy. The so-called 'Harijans' must have that perfect right and equality of all the social and religious privileges that we, as Brahmans enjoy. Your good self too, has resounded the same idea.⁴⁸ If this Magna Charta or Brahma-Charta, as I call it, be our fulcrum, the resultant deductions aim at interdin-

48. Vide the Harijan (Eng.), 12.1.1934.

ing, intermarriage, intercultural or initiation into all the Brahmanical rites and ceremonies, claims and privileges. In short, all their domestic, social, political, vocational, spiritual and religious avenues must be unreservedly thrown open to all the so-called untouchables. If you or your Presidents and Secretaries deny them *this absolute or perfect equality*, it would be *partial, conditional and imperfect equality*, which tantamounts to *inequality*.

If the Presidents and the Secretaries of the Central Harijan Sevak Sangha and the Provincial Sanghas do not accept or demur these logical explanations and interpretations [adumbrated here but exhaustively treated and chalked out in my aforesaid long letter, 'Jatikatha'⁴⁹ and 'Varnabad' (to be published)], they must either cease from functioning as such or they must change the Sangha creed *toto cœlo* to suit their partial and imperfect equality, that is in other words, inequality.

As the question is most vital as regards the eradication of untouchability and social and religious and political reforms, it cannot hang fire. So, I do solicit again the favour of a prompt and detailed reply.

49. Second edition of the 'Jatikatha' has been recently published.

With a loving 'Narayan' to your gracious self,

Yours in Aum
Samadhiprakash Aranya,
Org. Secretary, Provincial Harijan
Sevaka Sangha (Bengal),
Vil., & P.O., Nalia,
Dt., Faridpur (Bengal),

GANDHIJI'S REPLY THERETO

Dear friend,

In my opinion my clear answer covers all the points raised by you. The Sangha has set down as its goal a limited field of work outside of which it may not go.

Wardha
9-9-35

Yours sinly
M. K. Gandhi

(ix) Two amorous hearts with all their longings, say one of a Brahman and the other of a Shudra, may unite in passionate love but their physical hands of a mortal coil must not unite in a nuptial knot.

(x) The untouchables may become first class M.A.'s, Ph.D.'s of any university of the world but they must not socially become spiritual M.A.'s, Ph.D.'s or Brahmans of a 'Brahma University' (Brahma = Magnum ; universus = whole).

(xi) The untouchables must not be preceptors or spiritual teachers or royal administrators by profession or vocational pursuits.

(xii) In short, the so-called untouchables cannot enjoy all the individual or personal, domestic, social, political, moral, religious and spiritual amenities and privileges claimed and enjoyed by the 'elects' of the society called Brahmans.

(III) Is this brief list of "incidental evils and disabilities" acknowledged and agreed by you and the Sangha?

(IV) Do you and the Sangha want to "eradicate" them or pull them up by the roots? If so, how? If not, why?

(V) Does not "absolute equality of status" cover and keep in with the above list of fields?

(VI) If the creed and the theory is acknowledged and agreed in paper-constitution and

nullified in practice, is it not a breach and a betrayal?

(VII) In either case, have you and the Sangha any other alternative of changing the Sangha creed entirely and reducing it to a "limited", "partial and conditional equality" to suit, as you say, your "limited field of work", or keeping the sublime ideal intact and trying to realise them in veritable practice by eradicating or pulling up by the very roots the above-mentioned evils and disabilities?

Mahatmaji, from a fair and just man like yourself may I not expect a fair, just and decisive answer on those seven points, item by item, as early as possible and not after two months or so?

With a loving 'Narayana' to your august self,

Yours in Aum

Sincerely (and not "sinly")⁵¹

SAMADHIPRAKASH ARANYA,
Organising Secretary, Provincial
Harijan Sevak Sangha
(Bengal)

51. A humorous hint to Mahatma Gandhi and others, who in an abbreviated form write "sinly" for "sincerely", to correct this 'sinly' shortcoming.

GANDHIJI'S REPLY TO THE ABOVE

Dear friend,

I cannot discuss your letter any further than I have done in my previous communication. All your questions are covered thereby.

Wardha
18/9/35

Yours sinly
MAHADEB DESAI
for M. K. GANDHI

APPENDIX

BIFURCATION AND UNIFICATION OF VARNA CULT

In the Rigveda, the oldest extant record of the Varna cult, bi-furcation of *Varna* cult stands out as the prominent. In its 10.90. 12 'Rik', the four-fold Varnas are mentioned no doubt, but this is considered as an interpolation or later day appendage by Late Bankimchandra Chatterji and many western scholars of repute. Even if the four-fold division be taken for granted as prevalent in the Vedic days, innumerable instances on the other hand are on record in this very Rigveda and the other Vedas and the Upanishads which better and more cogently justify the prevalence of two-fold *Varnas* or so-called castes in earlier Vedic eras.

Earlier still we have from the evidences of the Rigveda,⁵² the Brihadaranyaka,⁵³ Mundaka,⁵⁴ the Ramayanam, ⁵⁵ the Mahabharatam,⁵⁶ the Padmapuranam,⁵⁷ the Srimat Bhagavatam⁵⁸ etc. that in the dawning era of world-generation, in the Satyayuga, we had only one *Varna* and it was that of the Brahmans or the Devas.

The Brahmans were generally those who were well versed in the Brahma cultus or Soul wisdom. In them the spirit cult, the Credo of Brahma or Soul soared higher than Body cult, the Credo of flesh-love. This latter came to be designated as

52. 10.121.1; 10.90.5.

53. 1.4.10,11.

54. 1.1.

55. Aranyakanda, 14 chapter.

56. Shanti, 188.10; Banaparva, 148.18-12.

57. Swargakanda, 25th chapter.

58. 11.17.10-11.

'Anarjyas', 'Asuras', 'Shudras', the hypochondriac "Tamasah Janah" of the Gita, whose concern for the mortal coil was the be-all and end-all of existence.

The pages of the Rigveda are replete with two sets of *Varnas* who are arrayed against one another. Synonymic 'Arjya', 'Brahma', 'Brahman', 'Deva' or 'Bipra' ranks very often against synonymous 'Anarjya', 'Dasyu', 'Asur', 'Das' or 'Shudra'. Spiritual, cultural, political and topographical conquests and warfares have always swung the balance in favour of one or the other.

It is the perpetual war of soul and body, of good and evil, the eternal clash of centripetal and centrifugal forces, the constant eddies of psychonic positron and neutron in the psycho-physiological domain of *Varna* or caste. The 'Arjya-Anarjya' or 'Devasur' struggle typifies the type genus of socio-caste struggle of two contending parties *viz.*, soul versus body socially, vocationally, politically and religiously organised. The struggle has very often been poignant, protracted, verging on the point of smashing death blow to the Devas or Arjyas. But the Soul cult and the psychic dynamo of 'Brahmavidya', Soul-wisdom have come out triumphant in the long run by Aryanising, solifying or Brahmanising many so-called low-caste peoples of the other party.

This is the esoteric significance of the Vaidic and the Oupanisadic caste struggle of *Varna*-cults. The two contradistinguished parties are very often repeated in pairs to let us have a glimpse into this truth.⁵⁹ Here is a bi-furcation of *Varnas* or castes into two contending groups or societies. "*Hatwee dasyun prarjyam varnamabat.*"⁶⁰

59. *Vide* the Rigveda, 1.51.8; 1.103.3; 1.117.21; 1.230.8; 3.34.9; 5.28.4; 6.22.10; 7.6.3; 10.22.7-8 etc.; the Atharvaveda, 19.62.3; 19.7.8.1; the Suklayajurveda, 14.30 etc.

60. Rigveda 3.34.9.

By killing the Dasyus he has saved the Ariyavarna. "*Jo dasam varnamadharam*".⁶¹ The '*Dasas*' are the lowest Varna. It is evident from those Vedic evidences that only two sets of Varnas or castes were prevalent in those Vedic eras and they were more qualitative and attributive than hereditary, geneological or parental. They were more spiritual and psychological than biological and physiological. Of course, the latter has a determining voice in the origin of caste-species, but we must not forget that the mainspring, the fountain head is the spirit or the psychological ego called the '*Manas*' or '*Chitta*', which predominantly determines the clothing of the ultra-physiological being, the "*mano-mayah pranashareera neta*" of the Mundakopanisad,⁶² just as the efficient cause, the goldsmith builds ornaments from masses of gold, the constituent elementary cause, so beautifully described in the Brihadaranyakopanisad.⁶³ This psycho-physiological struggle of mind and body finds its social, tribal and religious application in the two-fold Varna or caste struggle. The struggle and the contention beat resonant in the following '*Riks*' or hymns:—"Bishwasmad Seemadhamanindra dasyun bisho daseerakrinoraprashastah".⁶⁴ Lord Indra, you have deprived these Dasyus (demons, robbers) of all merits. You have made the '*Das*' (Non-Aryan) people blame-worthy. "*Akarmadasyuravi no amantraranyabrato amanusah Twam tasya mitrahan badhardasasya dambhaya*".⁶⁵ We have Dasyus all around. They are averse to sacrifices and incantations. They have other vows. They are dehumanised. Oh killer of non-friends! kill these Dasas.

61. Rigveda 2.1.

62. 2.2.7.

63. 4.4.4.

64. Rigveda, 5.28.4.

65. Ibid, 10.22.7-8.

In the Brihadaranyakopanisad too, we find creation of two-fold caste or *Varna* genus, the Devas and the Asuras. "*Dwaya ha bai prajaptya debashchasurashcha*".⁶⁶ This is echoed by the Gita, "*Dwou bhuta sargou lokehsmin daiba asur eba cha*".⁶⁷ In this world, there are two kinds of created peoples, the Deva and the Asura. Commentator Lord Shankaracharya too divides mankind into these two sets of peoples quoting the same 'Shruti'. In the Majhimanikaya,⁶⁸ Lord Buddha too bears testimony, corroborated by Brahman Ashvalayana, to the existence even then of these two sets of peoples, the Arjyas and the Dasas in Yaban Kamboj (Nepal) and other western countries.⁶⁹

It is evident from these that from one primogenial *Varna* or caste, sprang up in subsequent eras two *varnas* or castes, Arjya and Anarjya, the first ramifying into three *Varnas*, viz., Brahman, Kshatriya and Vaishya, which again were interwoven and subdivided into innumerable sub-castes of *Varna-shankars* in conjunction with and miscegenated with Shudras or Non-Aryans, who too have been sub-divided from the ramal stock into many other sections and sub-classes.

This is the retrograde or centripetal force of *Varna* or caste inflorescence from the Brahma cult of the Brahmins or Arjyas to the body-cult of the Shudras or Anarjyas, from the soul-base towards the body-apex. Brahma-vidya or Soul-cultus is now buried into oblivion by the very sponsors, called the Brahmins and yet they will pose and strut as champions of Brahma-cultus in the shape of caste superiority or vested

66. 3.3.1.

67. 16.6.

68. 2.149p.

69. Vide my 'Jatikatha' (2nd ed.), pp. 57-58.

Varnavaunt. Mammonism, carnalism, sexualism, libido-cult and 'Deha-bada' or body-cultus of 'Birochana Asura'⁷⁰ have proselytised and converted en-masse the Aryas and to boot, the Brahmans. They have grown arch-disciples of Asuras and Shudras and crypto-terror-stricken they mourn for fear of losing the body, the fleshy embodiment of the disembodied soul or spirit. Crazy-minded and demented lunatics not only of Hindu societies but of all societies of the world at large will make us believe in demonology and demonocracy. Bhrahmology and Brahmacracy has been dethroned and banished from Aryavarta, the land of Aryans. India is now Anarjyavarta, the land of Non-Aryans, Demons. The demoniacs may not now believe in Arjyacult, the Brahma-cultus or Soul doctrine. But the return journey, the centrifugal march of inflorescent *Varna* or caste is inevitable. From the body-apex to the Brahma-base, the home-seed journey of social flora must come as a course of natural laws by the same immutable "*Bijabrikshanyaya*." The seed germinates and blooms forth into floral beauty and terminates into akin fruitful seed-life again.

After devolution comes evolution or revolution. Super-manism must take the field against infra-manism. The transcendental wisdom of 'Risis' and 'Buddhas' will again conquer the infra-human demonism of "Mar-gana". The Brahma-cultus of Brahmanising the Non-Aryans, the Shudras must again march triumphant in the neo-socialism of absolute equality of status for one and all, irrespective of caste or creed '*varna*' or '*Avarna*'.—from manifold caste divisions, miscegenation and bi-furcation again into unification. The Thesis of Brahmacultus finds its Antithesis in Demoncultus

70. Vide Chhandogyopanishad, 8.8.3-4.

or Shudracultus, which again merges into the synthesis of "Sarbe Varna Brahmana Brahmajasha sarbe".⁷¹

Absolute equality of social, political, religious and spiritual status for one and all, 'Brahmans' and 'Shudras', 'Aryans' and 'Non-Aryans', Hindus and Non-Hindus—this is the Brahmalogy of Neo-Brahmacracy envisaged by the Risis and Buddhas and so, do we follow in the wake of them. "*Priyam sarbasya pashyatah uta Shudra utarjyai*".⁷² Oh God! cast your loving glance equally on all, be they Shudras or Aryans. "*Jam jam kamaye tam tamugram krinomi tam brahmanam tanrisim tam sumedham*".⁷³ Whomsoever I desire, I ordain him or her as the Brahma or Brahman, the Risi, the Enlightened. This Brahmanic ordination or spirito-socialism of Brahma unification and synthetisation is being still dinned into our listless ears on the occasion of the Durga Puja festival. "*Indram bardhanto apturah krinwanto vishwamarjyam*".⁷⁴ Enhance the Majesty of Indra or God and transform the whole universe into Aryans.

Aum.

71. Mahabharatam, Shanti, 318.89.

72. Atharbaveda, 19.7.8.1.

73. Rigveda 10.125.5

74. Rigveda, 9.68.5.

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